# THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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## WEEK BY WEEK

### Christian Doctrine and the B.B.C.

WE HAD occasion last week to draw attention to the fact that those responsible for religious direction on the B.B.C. were ensuring that only one point of view—usually called the traditional—should be heard in certain broadcasts on the theological aspects of Christmas. There are millions of Christians who do not share this point of view. Some of them, in the name of Christianity, are deeply concerned that free and open discussion is not allowed. Doctrine is elevated into a position of test and censorship. That is Christian, says the B.B.C. in effect, that shall accord with certain views held by certain theologians. It would be churlish not to recognise the Corporation's difficulty. It is the difficulty of any monopoly that is responsible for taste, not to mention the sustenance of truth. But it is not possible to sympathise in any way with the theological direction that is responsible for this implicit censorship. No doubt this direction on occasion uses eloquent words about liberty; it is fully aware, or ought to be aware, that there is responsible opinion which dissents from what it has to say about doctrine: why does it not take the courage of liberty in both hands, not to mention the courage of what it assumes to be the truth of its own position, and allow responsible dissent to express itself in adequate publicity? If the test of Christianity is to be the test of doctrine, why not—in the name of liberty—allow the doctrine to come under test? What has traditional Christianity to lose? There is Christian opinion in this country that would approach, for instance, the doctrine of the Divinity of Christ, with responsibility and reverence, and yet have much to say about it that is not likely to be said by traditional exponents.

### The Nature of Tradition

Much could be said about the test of tradition, which is one of the tests, we understand, set up by the B.B.C. But what is tradition? The Unitarian community in this country has a continuous life of at least three hundred years. It represents a point of view not without importance in all the spiritual conflicts of today. Apart altogether from the question of doctrine its spiritual position is unique. Without test or doctrinal subscription it has maintained itself as a living religious community for three hundred years. (That in itself is a prodigious contribution to what is called tradition.) It would be impossible to study the development of the Christian religion in this country over the past three centuries without noting the contribution of this community. Its particular point of view, it is known, is shared by thousands outside the range of its churches. Yet because it is in organisation a minority, and a small minority, its contribution is rarely if ever heard in any declaration over the B.B.C. about the nature of Christianity. If we can sympathise with the administrative difficulties of the B.B.C. we cannot sympathise at all with the narrow spirit of the theologians, so cramped and fearful, that they dare not allow anything but their own truth to be heard.

### "Stalinmas"

Nearly a hundred years ago Karl Marx stood outside a shop window in Regent Street and became very excited. In the window there was a model electric engine drawing a model train. He became excited because he saw in electricity the force that was going to carry his dreams to fulfilment. Steam power had brought about the Industrial Revolution, now electric power would bring about another kind of revolution—the overthrow of capitalism and the establishment of the Communist Utopia. Karl Marx was reading his theories rightly, economic forces, inevitably and inexorably would bring about the transformation in human society he desired.

This Christmas his followers are burning verbal incense before one man, Joseph Stalin. It is Stalin that has brought about the revolution! The rhythm and cadence of religious language are used about him. Here is Signor Togliatti, the Italian Communist leader, speaking in Rome:

> "It began in a little barn, in a family of poor peasants; the father a shoemaker, then a factory worker, the mother an enslaved peasant. . . . The man from that little barn . . . is in the greatest revolution the world has ever seen. In decisive moments this great man is always in decisive position."

Marxism is overthrown, it is Joseph Stalin that has brought about the revolution, and not scientific theories. Superstition and ignorance are creating a myth. In the name of rationalism men turn to irrationalism, and sell their birthright—as usual—of the human spirit.

### A New Dogma

How is it all done? The mystery has yet to be pierced. It is apparently to be produced in another form. It has been announced that the Catholic Church will declare in the New Year a new dogma—the bodily resurrection of the Virgin Mary. This dogma—if it becomes one—is denied by everything man knows about the universe he lives in, yet men capable of the exercise of reason, after the most solemn deliberation will announce, not as an hypothesis, but as an infallible truth everything that the human reason must deny. Earnest men have palliatives today for most of the evils that afflict social man. They cry peace and an end to poverty. But with one accord they fall to superstitions that are a disgrace to human intelligence. There is a need for a deep and passionate religion, that in the name of religion will attack these prisons of the human spirit. It is easy enough to fight for social objectives, it is not so easy to fight against the spiritual chains men fasten on their divinely-inspired powers. So much good is mixed up with evil, so much insight is mixed up with mental darkness. It may be, for instance, that the living truths of historic Christianity—not the dead myths that have been killed by the passage of time—will be saved not by the traditionalism that seeks to live in the present, neither by the crudities of Marxism, but by the enlightened liberalism of the free spirit that in full faith dares trust its own insight.

# THE FESTIVAL OF LIGHT

**By Charles Easton**

CHRISTMAS is the festival of light shining in darkness. At a time when days are at their shortest, Christmas marks the returning of light to the world. It proclaims that the sun has at last begun to mount again in the heavens to bless mankind with warmth and brightness. Our Christian forefathers chose a fitting time to celebrate the birth of Him they came to call "The Light of the World".

The lights of our festivity may dazzle our eyes, they may enrapture our hearts, but it is not difficult to pass from the sight to the symbol, to the seeing of the Light beyond lights. From that vision of the Spiritual Light we return to festivity to find gaiety more sparkling and fellowship more sweet. The light in the shop window may serve the profit of the shopkeeper or it may point to the generosity of giving. The candles on a Christmas tree may merely light up the tinsel and the toys, or they may so illumine a child's imagination that the vision of beauty will enflame his spirit all his life. He then may feel:—

> I know whatever God may be,
> All life it was that lighted me
> This little flame whereby I see.

The star of Bethlehem may be the decoration of a legend, or a reminder of the immeasurable immensities of a modern astronomy. But it may also be that flame from the Light Celestial by which mankind sees its way through the darkness of this everyday world to the glory of the world of the Spirit.

We rejoice in Christmastide, and we know it is good to celebrate the birth of Jesus by this festival of light. We hail the promise of greater light, when the glory of God shall be everywhere acknowledged and men of goodwill live together in peace. But what in the meanwhile? We see Christmas come and we see Christmas go. It comes in a flood of good wishes and in countless consecrated hopes: but listening to the news three days after Christmas we may wonder how much goodwill remains. It is then we must remember that the light of this Christmas festival is the light of God. In the words of Benjamin Whichcote, "The spirit of a man is the candle of the Lord". If we wonder whence will come the light to illumine the dark places of the earth throughout all the other anxious days of the year, the answer rings clearly across two thousand years:—

> Let your light so shine . . . .
> Ye are the light of the world.

# THE MOST IMPORTANT DAY OF THE YEAR

**By G. Randall Jones, B.D.**

WHEN I was a child, I thought that Christmas Day was the most important day in the year. But when I grew up, and went to College, and studied theology, I changed my mind. I came to the conclusion that Christmas Day, though important, was less significant than Easter Day.

For years I have held fast to the thought of the preeminence of Easter. But now I find that I am beginning to wobble on the subject. I am beginning to think that, perhaps, after all, my childhood's thought came nearer to the truth.

What is Christmas? A date in the calendar? A break in the ordinary routine of daily life and duty? An occasion for feasting and frolicking? Yes, it is all that, and more than that. It is the day when we thank God for His supreme gift to the world—the gift of a little Child.

How do we thank God on Christmas Day? By going to church and saying long prayers? Some of us will do that. I shall—except that the prayers will not be "long" ones. But even those who make no formal acknowledgment of God will be thanking Him in their hearts. How? By doing as He would have them do; by imitating Him. Just as He gave of Himself when He sent the gift of a Child to Bethlehem, so they will be giving something of themselves when they fill up the Christmas stockings or hang their presents on the Christmas tree.

Christmas is the season of giving. It is the time when quite ordinary, average people learn by practical experience that "it is more blessed to give than to receive". But God is a God who gives. He gives abundantly, more than we can ask or desire. His self-giving is the manifestation of His nature, which is Love. But what about human nature? That is the crucial question. The theologians are saying that human nature is desperately wicked, and they can point to quite a lot of happenings which seem to support their contention. But I ask them to take a look at human nature as it manifests itself on Christmas Day. Not the human nature of saints, but the human nature of very ordinary people like you and me.

By our Christmas gifts to one another we show what human nature is like when it gets a decent chance—when it returns to the primitive simplicities of childhood. Human nature is a nature which delights to give. It derives more joy from giving than from getting. Perhaps that doesn't seem to be true, on most of the days of the year, but on Christmas Day we know that it is true. So human nature is akin to God's nature. Not depraved; not tainted with the guilt of original sin; not utterly helpless and hopeless. When it is most itself, as it is on Christmas Day, it is most like God.

That is why I am beginning to think that Christmas Day is the most important day in the year. People have lost faith. They have lost faith in Eternity, and they have lost faith in Time. I do not think they are likely to regain faith in Eternity by arguing about what happened on the first Easter Day. But they may regain faith in Eternity and in Time by seeing eternal values manifested in time, in Bethlehem, and in every child born into the world.

Shepherds heard angels singing. Singing what? "Be not afraid. We bring good tidings of great joy. Glory to God. Peace on earth", they sang. I believed all that when I was a child, and I still believe it. Two world wars, recurrent economic crises, and the discovery of atomic energy, have in no way altered the truth of it. When the theologians tell me that "man by himself" is powerless to overcome the evils in the world, I reply that there is no such creature as "man by himself". There is "man with God", as at Bethlehem, and there is "man in rebellion against God", as at Belsen, but there is never "man by himself"—that is, man left to himself. Always and everywhere, the Spirit is striving with or against our spirits.

What is the matter with the world today? If I had to answer that question in one word, the word I should choose would be "Fear". People are afraid. Afraid of the future. Afraid of what lies hidden round the corner. There is substance in their fears. Recently, I listened to a B.B.C. discussion on the possibility of bringing atomic energy under international control and preventing a Third World War. Four eminent experts took part in that discussion, and by the time they had finished I was feeling very pessimistic. Until I realised that all four speakers, though they had dealt with facts, had not put the facts in their full context. They had left something out; they had taken no account of God.

Perhaps they would have said that God was irrelevant to the subject they were discussing. If so, I should reply that there is no subject on earth in which God is irrelevant. In all situations, He is in control, and He causes even the wrath of rebellious men to work to His praise. And therefore: "Be not afraid! Here are good tidings of great joy! God is in the world! He comes, even as He came to Bethlehem! He gives of Himself, and is found in our humanity! Glory to God in the highest! And on earth peace among men who are striving to do His will!"

All through the ages, simple souls like the shepherds, and truly wise souls, like the wise men from the east, have found in the Child the end of all their seeking; they have found the childlike heart, and, finding that, they have found peace. At Christmas-time, more than at any other time, we find it easier to think and feel and act as they did. Thus to think, thus to feel, thus to act, is to keep His birthday as He would wish us to keep it.

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As we announced briefly last week, the Dutch Hilversum No. 1 Radio will broadcast on December 30th a record of the I.A.R.F. conference held in Amsterdam in July. The broadcast will take place at 8.05-8.30 p.m. Dutch time, on a wavelength of 301 m. (and 415 m.). A broadcast from this station of another I.A.R.F. event was heard on July 27th of this year.

# ALBERT SCHWEITZER

**By Basil H. Viney**

TO COMPRESS both a biography and a critique of Schweitzer into a brief volume of some 200 pages would seem an impossible task, for was there ever before so manifold a talent as his? Yet it has been accomplished with great success by Magnus Ratter.*

One remembers the dual genius of poet-painters like Blake and Rossetti, of poet-composers like Wagner and Boito, of a poet-statesman like Lowell; but here is one equally great as theologian, interpretive musician, musical critic, philosophical historian, doctor of medicine and foreign missionary!

Usually one prefers to study the work of a great man before turning to the life—it is the appeal of the personality in the work that stimulates interest in everyday affairs—and often disillusionment follows, the work being so much greater than the man. But Ratter is wise and safe in putting the life first. For not everyone is interested in Bach, in the "higher criticism", or in the relation between philosophy and ethics. But everyone able to enjoy an adventure story will be arrested by the life of this man, who not only thanked God for the joy of his student days (a thing rare enough in this un-God-conscious age) but who vowed to make some great renunciation in subsequent years as a thankoffering; and who, when beloved as a pastor, revered as a professor and world-famed as an organist, went to school again to emerge as a doctor, that he might do good to the Negroes (in order to counterbalance the evil done them by others of the white race) and who fulfilled his vow, his wife helping him, to the uttermost—himself taking the chief part even in the actual building of the hospital in the jungle!

Schweitzer himself has told the story at great length (with never a dull word). Ratter compresses it ably, with many quotes, that the busiest may read, and be thrilled.

Now to compress the thought of Schweitzer is a harder task than to make a précis of the life. But here the need is the greater, as far fewer will wade through the original volumes. Here again we must congratulate Ratter on his achievement. He gives the essence of Schweitzer's writings about Bach and music, about Jesus and Paul, about ultimate reality and immediate duty.

And how arresting Schweitzer is; whether he convinces, stimulates, or irritates! One may demur at the suggestion that Bach was essentially a tone-painter and an objective composer—yet who else has written about Bach with such zeal and insight?

One may not agree that Jesus was so much the child of his age that he expected the Kingdom to come miraculously and violently in his own lifetime—but who else today (except perhaps Kagawa) has half as much alike of the spirit and practice of the Master?

Some again may be a trifle puzzled that one who finds the key alike to individual, social and international redemption in reverence for life should be neither anti-vivisectionist nor vegetarian—yet how many humanitarians would examine each hole for toads to rescue before driving in the pole?

Many will ask whether Schweitzer might not have done far more good to the world by remaining at home, and opposing his strong will for good to the strong will of Hitler and Mussolini for evil—than by going to the jungle to save Negroes—yet who that reads the life (or, for that matter, who that contemplates present tendencies in South Africa) dare say he was mistaken?

Not that our author is uncritical. He thinks, e.g., that Schweitzer leaves too much to persuasion, and fails to realise how often it is necessary to compel the anti-social to disgorge his wealth. And he suggests that Schweitzer scarcely does justice to India in his contrast between Christianity and the eastern religions.

Some of his readers might ask more searching questions. If Jesus is so much the child of his age that he never really rose out of Judaism to universalism will the world continue to adore him as Schweitzer and Ratter do? Might not Schweitzer become the nobler example? much as he would protest against such exaltation!

Be that as it may, not only the general reader but the student who knows his Schweitzer well will thank Ratter for this book. For in reading it the panorama of the hero's life and thought returns vividly, with all its strong challenge to our inconstant loyalties.

How refreshing in these days when so much nonsense and half-sense is written about "space-time", or about the difference between time and eternity, to discover a philosopher of repute saying that "ethics can let space and time go hang"!

And how refreshing when Ratter himself, in his original and often epigrammatic style, reminds us that "Few today bring together Monday and Sunday as does Schweitzer", and tells us that "Religion . . . like a mother on Monday morning, is goodness with its sleeves rolled up"!

We should be proud that this study of the greatest Continental Liberal Christian of our generation is the work of one of our own household of faith, and it should be on the shelves of every Unitarian library in the land.

**Albert Schweitzer: a Biography by Magnus Ratter.* The Lindsey Press, 8s. 6d. (An enlargement and revision of the original 1935 edition.)

# THE TEACHING OF ALBERT SCHWEITZER

*(The following extracts from the works of Albert Schweitzer are taken from an article written by Robert H. Schacht in the September "Christian Register".)*

"THE man of today is exposed to influences which are bent on robbing him of all confidence in his own thinking. . . . From every side and in the most varied ways it is dinned into him that the truths and convictions which he needs for life must be taken from the associations which have rights over him. The spirit of the age never lets him come to himself. Over and over again convictions are forced upon him in the same way as, by means of the electric advertisements which flare in the streets of every large town, any company which has sufficient capital to get itself securely established, exercises pressure on him at every step he takes to induce him to buy their boot polish or soup tablets.

". . . His self-confidence is also diminished through the pressure exercised upon him by the huge and daily increasing mass of Knowledge. He is no longer in a position to take in as something which he has grasped all the new discoveries that are constantly announced; he has to accept them as fact although he does not understand them. This being his relation to scientific truth he is tempted to acquiesce in the idea that in matters of thought also his judgment cannot be trusted.

"Thus do the circumstances of our age do their best to deliver us up to the spirit of the age. . . .

"In a period which regards as absurd and little worth, as antiquated and left far behind, whatever it feels to be in any way akin to rationalism or free thought, and which even mocks at the vindication of inalienable human rights which was secured in the eighteenth century, I acknowledge myself to be one who places all his confidence in rational thinking. I venture to say to our generation that it must not think it has done with rationalism because the rationalism of the past had to give place first to Romanticism, and then to a *Realpolitik* which is coming to dominate the spiritual sphere as well as the material. When it has run the gauntlet of the follies of this *Realpolitik* and has thereby gotten itself into deeper and deeper misery, both spiritual and material, it will discover at last that there is nothing for it to do but trust to a new Rationalism, deeper and more efficient than the old, and in that seek its salvation.

"Renunciation of thinking is a declaration of spiritual bankruptcy. Where there is no longer a conviction that men can get to know the truth by their own thinking, scepticism begins. Those who work to make our age sceptical in this way, do so in the expectation that, as a result of renouncing all hope of self-discovered truth, men will end by accepting as truth what is forced upon them with authority and by propaganda.

"The great fault of all ethics hitherto has been that they believed themselves to have to deal only with the relations of man to man. In reality, however, the question is what is his attitude to the world and all life that comes within his

reach. A man is ethical only when life, as such, is sacred to him, that of plants and animals as that of his fellowmen, and when he devotes himself helpfully to all life that is in need of help. Only the universal ethic of the feeling of responsibility in an ever-widening sphere for all that lives—only that ethic of the relation of man to man is not something apart by itself: it is only a particular relation which results from the universal one.

"The ethic of Reverence for Life, therefore, comprehends within itself everything that can be described as love, devotion, and sympathy whether in suffering, joy, or effort.

"I am life which wills to live, in the midst of life which wills to live . . . in my will-to-live there is ardent desire for further life and for the mysterious exaltation of the will-to-live which we call pleasure, while there is fear of destruction and of the mysterious depreciation of will-to-live we call pain: so too are these in the will-to-live around me, whether it can express itself to me, or remains dumb. . . . Life-affirmation is the spiritual act in which he (man) ceases to live unreflectively and begins to devote himself to his life with reverence, in order to raise it to its true value. . . ."

## THE EBENEZER ELLIOT CENTENARY

**By J. Harry Smith**

ELEVEN children queueing for a bath-tub are apt to disturb household harmony—a fact not overlooked by Mr. Elliot, of Masborough, Yorkshire, who chose to dip his children in the nearby canal. His ideas about bathing were more irksome to his offspring than his Berean notions about the Bible, although he rated the latter more highly, and they were certainly more likely to put them in jeopardy—indeed, on one occasion they almost ended the life of the only one of the eleven who had it in him to gather a modicum of fame. Thereafter the lad preferred to take his bath without paternal aid, his zeal for cleanliness, unlike his father's, not tending to keep his head under water over-long.

Thus an escape story was supplied for a brief centennial reference to one of the minor figures among the noteworthy makers of modern democracy, Ebenezer Elliot, who died a hundred years ago this month, Dec. 1, 1849.

The little repute which Elliot has nowadays rests on his hymn "When wilt Thou save the people", which Hannen Swaffer, the doyen of popular-press columnists, who should know better, once described as "the Socialist hymn", a description which would surprise Elliot, although he seems to have been politically more to the left than is suggested by his own son's avowal that by "the people" of the hymn must be understood the ratepayers, not humanity.

In his own day Elliot's fame rested mainly upon the rhymes with which he aided the Anti-Corn Law agitation and which have caused him to be remembered in the history of English literature as "The Corn Law Rhymer", a title which, we imagine, he would not greatly appreciate—for it is reasonable to assume that his own hope of fame rested upon the more substantial verse which came from his pen and which Carlyle likened to "hues of joy and harmony, painted out of troublous tears". It may well be, as one critic has said, that "the mass of his work is dead beyond revival"—even the rhymes of revolt which moved the multitude while he lived being no more than "museum pieces" to illustrate man's progression to social betterment, his "People's Anthem" alone having the power to stir the popular heart.

Other centennial notices will tell of Elliot's place in politics and literature: here we would say a little about his religious sympathies, a matter which is likely to get scant notice elsewhere. It appears that, as Wilfrid Whitten, the original "John o' London" once said of Charles Lamb, Elliot "had enough religion to be a Unitarian".

A "temple, plain and unadorned" gets mention in the opening lines of Elliot's poem "Withered Wild Flowers". The temple was the Old Meeting House, Rotherham (of which the present Church of our Father is the successor) wherein the poet tells us his old schoolmaster

> Duly as Sabbath came, throughout the year,
> The word of Him in Jewry heard and scorn'd,
> In Jewry scourged and slain, rejoiced to hear.

The poem has more in praise of Joseph Ramsbottom's garden than his school (the Hollis School, connected with the Old Meeting House, founded by Thomas Hollis in 1702) for the boy Elliot went unwillingly to school, finding it more congenial to make and fly a kite than to "syllable words cull'd from learning's page with weary eye". The schoolmaster's son seems to have contributed more to the making of the poet than did his father. Elliot was everlastingly grateful to

> . . . that mourn'd youth, whose soul of fire
> Cherish'd in mine a spark that else had died,
> The love of Milton's song, and Ossian's lyre,
> And Burns. . . .

As a boy in the Old Meeting House Elliot sat in the family pew, his father being a seatholder for 16s. annually, but his absences were frequent. We gather that throughout his life he was very much a "blue-domer", probably more genuinely a worshipper in the spacious temple of that sect than most of its modern adherents. A country walk seems to have been to him an essential of Sabbath observance. He abominated closed footpaths almost as much as dear bread. This was part of his indictment of the landowners,

> The poor man's walk they take away,
> The solace of his only day,
> Where now unseen the flowers are blowing,
> And all unheard the stream is flowing.
> The poor man's path they take away,
> His solace on the Sabbath day.

Yet, if he could not be counted among the regular attendants at the Old Meeting House, he was there often enough to make plain that in heart and mind he shared the spirit of the place; his closest contact with the chapel seems to have been during the first three years of the forty-nine years' ministry of Jacob Brettell, while he was still living in Rotherham, prior to his removal to Sheffield, but, as his friendship with Brettell was intimate and long he could hardly have made no further appearances at the Meeting House. Brettell himself was somewhat of a poet—his harvest hymn appears in *Hymns of Worship*, but with the first and last verses altered by Charles Beard—alterations which Brettell rightly said were for the worse. The iron-dealer and the parson as poets often took counsel together and, maybe, the consequence for the former's work was more than is suggested by a once-heard judgment, "The poem is Elliot's; the punctuation is Brettell's".

On his removal to Sheffield Elliot worshipped at Upper Chapel, a habit which appears to have had some publicity value for the poet, for it was a member of the chapel, Thomas Asline Ward, who introduced Elliot's poems to Sir John Bowring (then Mr.) who gained for them a wider interest, including that of Wordsworth.

The Corn Law Rhymer made some contribution to the periodical literature of our movement. William Johnson Fox, minister of South Place Chapel, Secretary of the British and Foreign Unitarian Association, during his editorship of *The Monthly Repository* declared his policy to be "to create or to diffuse . . . a spirit of freedom in politics and rationality in religion". The articles were unsigned, but a key to the contributors from 1832 to 1836 prepared from Fox's manuscript notes by his daughter shows that Ebenezer Elliot was among them.

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The Rev. Eric Shirvell Price, M.A., at present minister of the Mill Hill Chapel, Leeds, has received and accepted an invitation to the ministry of the Ullet Road Church, Liverpool. It has not yet been arranged when he will begin his ministry.

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Coventry.—A very successful Christmas Fair has just been concluded at the Great Meeting House in aid of the Manse Fund. With the various events held during the week prior to Saturday, December 3, a total of £286 was secured. This was an advance of £40 on last year's effort. The opener this year was Miss Ruth Nettlefold, the chair being taken by an old associate of the church, Alderman Fred Lee.

The congregations are increasing very satisfactorily, an encouraging feature being the number of people coming in because of interest in the Unitarian outlook.

Some 25 of the Coventry congregation went to the Induction Service of the Rev. T. J. Jones at Warwick (as Joint Minister of Coventry and Warwick), on Saturday, December 10.

# CHRISTMAS CUSTOMS, CARDS AND PRESENTS

**By Hubert G. Woodford, B.A.**

AT Christmas, even the most rationalistic people are ready to indulge their regard for sentiment and tradition and mingle Pagan and Christian customs without any sense of incongruity.

Rooted in a pagan ancestry, a large part of the Christmas rejoicing is a development of the ritual games and dancing and sacrifice to the Sun-god at the Winter Solstice, so soon to be followed by the lengthening days and the promise of Spring. This was a natural occasion for celebration, and in the North especially, where the winter was hardest, it expressed all man's longing for light and warmth and the return of vegetation to the fields and woods.

The Scandinavian Yule, from which many of our older Christmas customs derive, was a Sun-festival when the Yule-log was lit once more and the boar's head eaten in honour of the golden bristled Sun-Boar.

Mithras, whose cult resembled Christianity in so many ways, was supposed to have been born at the Winter Solstice. The Roman *Saturnalia* began on December 17th and continued for about seven days. Saturn was originally a vegetation god, and his worshippers honoured him with family celebrations, when gifts were exchanged and laurels and evergreens hung on the walls and the master of the house waited on the slaves and the ordinary laws were suspended.

Christmas trees were known in Northern Europe long before they came to England in the middle of the nineteenth century. Some German business men living in Manchester are said to have set up the first Christmas tree in this country, but its introduction is generally credited to Prince Albert who started the custom at Windsor Castle in 1841. It soon became popular and continues to delight the children with its gleaming candles, coloured globes and tinsel trimmings.

The Christmas puddings as we know them evolved from a kind of plum porridge and appeared in the seventeenth century as a rather strange mixture of meat-broth, raisins, wine, fruit-juice and spices, thickened with brown bread and served in a semi-liquid state at the beginning of the meal.

Mince pies were well-known during the sixteenth century and contained minced mutton or neats' tongues, chicken and eggs as well as the usual fruit and spice.

The swans and bustards and peacocks on the tables of our ancestors gave place to the turkey about the year 1540.

Boxing Day is associated with the earthen boxes in which the apprentices collected money from their masters' customers, and servants, journeymen and others received gifts at this time as postmen and dustmen do today.

Innkeepers at Christmas would remit part of the charge for every meal, a most pleasant habit which is now completely obsolete.

The Christmas Card too, has a long history. Soon after the Norman Conquest of England, a monk of a romantic turn of mind conceived a brilliant idea. He was spending the Christmas festival in Brittany, and perhaps wearied of the many services imposed by the Church of that time. In distant Argenteuel dwelt the nun Heloise. Why should not Abelard send her Christmas greetings? He did so on an elaborately decorated parchment, and unconsciously set a fashion, for he had despatched the first Christmas card and opened the way for a very big and profitable industry. The first Christmas cards in this country appeared in 1846. Idolators of Charles Dickens have sometimes claimed that he invented Christmas, and it is certainly true that Dickens was instrumental in enriching the Christmas festival, making the day more memorable and stuffing it fuller with good cheer and the essentially Christian virtues. But the Christmas card with its snow and coaching inns and red robins was largely his invention.

There are many pretty legends of that wonderful Christmas when the "Carol" of Dickens set everyone laughing and crying at once, and when anonymous turkeys, sent after the Scrooge manner, and treats for other "Tiny Tims" made sunshine for the poor and needy. The Christmas present certainly became more general after this date, and whilst we may be tempted at times to resolve on "no more Christmas cards and no more Christmas presents", the sentiment of the season has a wonderful way of breaking down all opposition and at last we yield to a custom older than the Roman occupation of our land.

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1 They should not in general exceed three to four hundred words in length.*

### THE CAVE MEN

SIR,—The Rev. E. G. Lee, in his interesting contribution entitled "The Men of the Caves", asks the question, "What strange mystery demanded of our prehistoric ancestors, that they should paint on the walls, etc."

Cave-wall painting began with one of the greatest advances in man's armament against the force of nature—the discovery of fire—which enabled him to take full advantage of the ideal hunting conditions prevailing in late glacial Europe, where mammoth, bison, reindeer and horse flourished on the steppe, and tundra.

In south-west France, and northern Spain, where cave painting is found in abundance—food supplies were so easily found, that primitive men had the essential economic security, and leisure necessary, to enable them, for the first time to realise some of the spiritual potentialities of humanity.

Ritual centred on hunting-magic, and fertility cults played a vital and necessary part in their lives, and to serve it, they built up artistic schools, that produced animal paintings, engravings, chalk-carved images, and bone-carvings.


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But these spiritual attainments were confined almost entirely to areas where food was plentiful and easily found.—Yours,

*Mexborough.* *E. A. Davies.*

[But why in caves, with difficulty heaped on difficulty for the production of art forms? Why magic at all? Why the reproduction of the animal form when it would have been so easy, if not easier, to reproduce the human form? Mr. Davies would probably agree that the mystery behind such questions as these still remains.—ED.]

### PEACE

SIR,—We appeal most earnestly to the conscience of our fellow countrymen and particularly to those who share our Christian faith to consider where mankind is going in the present armaments race. We are concerned not so much with the increasing frustration and hopelessness in the minds of men everywhere nor even with the destructive possibilities of a third world war—unprecedented though these are—as with the moral obligation resting upon all Christian persons to find ways and means of averting the mass murder that another war would involve. If mankind through enmity and folly should commit race suicide, as the scientists now warn us is possible, a heavy responsibility would lie with the Church of Christ. In his name we appeal for consideration of the grave words of Dr. Brock Chisholm, the Director of the World Health Organisation: "We are now in a new kind of world. The developments of the last three years in atomic and biological war preparation have rendered warfare itself obsolete. . . . Only if man can radically change his behaviour patterns can he hope to survive."

The problem of the control of atomic energy is still unsolved. We appeal to our fellow countrymen to urge our Government with the other member states of the United Nations to make persistent efforts to find a compromise between the Russian and Western proposals so that atomic energy may be used for peaceful purposes only. The Russian fear that the ownership and management of atomic energy production and distribution by an international body under American leadership would jeopardise the economic life and development of Russia, is not without foundation. Russia is not refusing the principle of international control and some compromise is essential now, if any agreement is to be reached.

But atomic and biological weapons cannot be separated from the general problem of armaments and we would plead for a deliberate and substantial reduction in the armed forces of Great Britain as a lead to others and a contribution to the universal disarmament which is the world's urgent need. We would urge that concurrently Britain should initiate or support international plans directed to a fuller production and more equitable distribution of the primary necessities of life for all peoples, which, in raising standards of living, would promote economic and political stability and establish the firm foundations of a world at peace.

Without a true sense of fellowship and community founded on spiritual values no security against the perils threatening mankind can be achieved and no durable peace established. We face a crisis of the spirit which calls for a revolutionary change not only in the mind but in the heart of man. Cannot all Christians unite together this Christmastide to encourage a new and stronger approach to peace in the spirit of the Prince of Peace, that the New Year may open in an atmosphere of goodwill and hopefulness among men and nations?—Yours,

*John A. Kay, Chairman.*
*On behalf of Friends' Peace Committee.*

### ARAB REFUGEES

SIR,—The new Interchurch Aid and Refuge Service of the British Council of Churches is making an appeal for Arab Refugees of whom there are 460,000 in the Holy Land and another 350,000 in the surrounding countries. The danger of imminent death by starvation and disease is being reduced by the action of the United Nations operating through the Red Cross Societies, but mere preservation of life is not enough. The extended period of exile and privation is causing an inevitable decline in morale.

From the first the Christian agencies have supplemented official relief work by sending clothing and blankets, by providing milk and medical supplies and welfare services, and more recently by starting simple village industries in the camps and welfare organisations for older children. Now their financial resources are at an end. Yet there is need to develop these enterprises and to buy tools and materials to enable craftsmen to restart their trades and teach them to others, and to provide educational facilities for the children.

I willingly commend this appeal to all Christian people and ask you to send any donations to the Hon. Treasurer, Christian Relief in the Holy Land, 5 Southampton Place, London, W.C.1.—Yours,

*Fred Cottier,*
*President, General Assembly.*

**THE INQUIRER**

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# NEWS REVIEW

## CLOSING OF LONGSIGHT FREE CHRISTIAN CHURCH

THE last Service at Longsight was conducted by Mr. T. W. Roberts, of Cross Street, on Sunday, December 11. This took place in the church parlour, the church itself having been out of use for some time owing to dry rot damage. All who were present will remember for a long time the touching and sympathetic manner in which the Service was taken. In his sermon, Mr. Roberts sketched the history of the church and its times, and alluded to its personalities, both past and present. His consoling words will be treasured in the hearts of his hearers.

The buildings have been sold for storage purposes and most of the "movables" have been given to neighbouring Unitarian churches and the Unitarian College.

It is hoped that the proceeds of the sale will be used towards the rebuilding of Cross Street Chapel and the remainder of the Trust funds are to be given to the Manchester District Association.

*J. H. W.*

**Doncaster.**—The record sum of £206 was raised in three hours at the Sale of Work, on November 26, despite torrential rain which seriously affected the attendance. Stalls included Women's League, "Pleasant Monday Afternoon", Sewing Meeting, Sunday School, Friday Night Club, Ice Cream, Tea Room. 1950 Diaries were presented to Mr. Martin Hirst, of Leeds, and Councillor J. R. Auckland, the Opener and Chairman respectively, while bouquets were presented to the Misses Hirst. Votes of thanks were moved by Mrs. Lomax and Mr. Shepherd to the Opener and Chairman respectively.

Phyllis Bentley, the famous Yorkshire novelist, lectured, on November 3, on "The Brontës". She spoke with charm and authority, infusing the breath of life into that amazing family. On December 2, Mr. R. Sorensen, M.P., delivered a most informative and challenging lecture entitled "America—Boon or Menace?"

**Dudley.**—At a Bring and Buy Sale a total sum of £220 was realised. Two friends of the church, each of whom handed £50 to the Minister, wished to remain anonymous. Miss Rosalind Lee, of Stourbridge, opened the proceedings, the Chair being taken by Mr. F. J. C. Poole.

A handsome oak lectern, made by a craftsman, has been presented to the Old Meeting House by Mrs. Margaret Baldwin, of Toronto, Canada, in memory of her father, Edward Thomas Pennell, formerly a member of the church.

**Sheffield: Fulwood.**—The Annual Sale of Work, on November 1, proved most successful. The Sale was opened by Mrs. Swanwick, of Chesterfield. Representatives from all the Sheffield churches added considerably to the pleasure of the event. A sum of £130 rewarded the untiring effort of the organisers.

## Mr. H. DUNNILL

WITH the death of Havelock Dunnill the Church at Wakefield loses one of its oldest and most valuable members. For many years a Trustee and Committee Member, up to recent years he also took a leading part in the musical life of the Church. His clear and logical mind was an invaluable help in the solution of many a problem. He will be greatly missed by the many friends who remember with affection his kindliness, tolerance and readiness to help in all difficulties.

# CALENDAR

## SUNDAY, December 25th

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, No Service.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ANDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN S. DENCE.
BILLINGHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Ch. of Messiah, Broad Street, 11, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Supply.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. BENTON.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 11, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 2.30, Mr. IRWIN HODGSON.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. F. MUNFORD.

BRADFORD, Broadway Av., 2.45, Carol Service.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 6.30, 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 10.45, Pastor J. S. HALLAM.
BURY, Bank St., 11, Ref. J. W. MAW. United Service.
BURY, Chesham Unitarian Church, 11, United Service with Bank St.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. HAROLD GORE.
BUXTON, Hartington Rd., 11.15 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Br. ERIC RAMAGE.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesey Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Mr. KEITH TREACHER.
DONCASTER, Free Christian Ch., Hall Gate, 11, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11, Supply, 6.30, Rev. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., Rev. R. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Christmas Celebration.
GLOSSOP, Fitzalan St., 2.30 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Rev. A. PEACOCK.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, Mr. FORSHAW, 6.30, Mr. BOWDEN, Carols.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Layman.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHERVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Local Arrangement.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MUIRHEAD.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. L. REDFERN.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 11, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 only, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 11.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 only, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. ARTHUR PEACOCK.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11 Rev. V. FOX. 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. ROBERT TAYLER.
LONDON, Leytonstone, La Bridge Rd., Knotts Green, 6.30, No Service.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1. 11, No Service.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Jan. 1st, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, No Service.
LOUGHBOROUGH, Victoria St., 2.30 p.m. ——.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. ERIC RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. R. V. HOLT.
MANCHESTER, Failsworth, Dob Lane Chapel, 2.30, Rev. W. HILL WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45, and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un. Cross Lane, 3, Mr. G. JONES.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 11, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, No Service.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.
NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossedale), Bethlehem Unitarian Church, 2.15, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Chapel, Colegate, No Service. Candle Ceremony.
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. MCLACHLAN.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 11, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30, Mr. BARNES, 6, Mr. STOTT.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Mr. T. B. KETTLE.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 3.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6, No Service.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, No Service.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.

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Stourbridge, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. Rosalind Lee.
Sunderland, Bridge St., 11, Family Worship, 6.30, Mr. F. J. Hamblin.
Swansea, Unitarian Church, High Street, 6.30, Rev. Simon Jones. Free Christian Meeting House, Pennard, 11, Rev. Simon Jones.
Swinton, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. Smith.

Taunton, Mary Street Church, 11 and 6.30, Rev. John Unsworth.
Tavistock, The Abbey Chapel, 3.15, No Service.
Tenterden, Old Meeting House, Ashford Rd., 6.30, Supply.
Todmorden, Unitarian Church, 10.45 and 6, Rev. Maurice Johnson.
Torquay, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. Townshend.
Trowbridge, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. Thomas.

Wakefield, Westgate Chapel, 10.45 and 6.30, Mr. E. Shaw.
Wallasey, Memorial Church, Manor Rd., 11, Rev. Edgar Hill, 6.30, Mr. J. L. Oates.
Warrington, Cairo Street, 10.30 and 6.30, Supply.
Warwick, High Street Church, 3, Rev. T. J. Jones.
Watford, Friends House, Derby Rd. (by permission), 7.30, January 1st, New Year Service.
West Bromwich, Lodge Road Church, 11, Rev. Dr. Meyer Kluger.
West Kirby, Brookfield Gardens, 11 and 6.30, Rev. A. David Williams.
Whitby, Flowergate Old Chapel, No Service.
Wolverhampton, All Souls' Church, 6.30, Rev. Leslie Knapp.
Woodhall Spa, Mill Lane, 2.30, Rev. Chas. Simpson.

*The*
HIBBERT JOURNAL
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CONTENTS FOR JANUARY 1950 include

EGOISM AS A THEORY OF HUMAN MOTIVES — Professor C. D. Broad

DR. JOAD AND THE VERIFICATION PRINCIPLE — Professor J. N. Findlay

LIFE IN A LIVING UNIVERSE — Sir Charles Arden-Close

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